

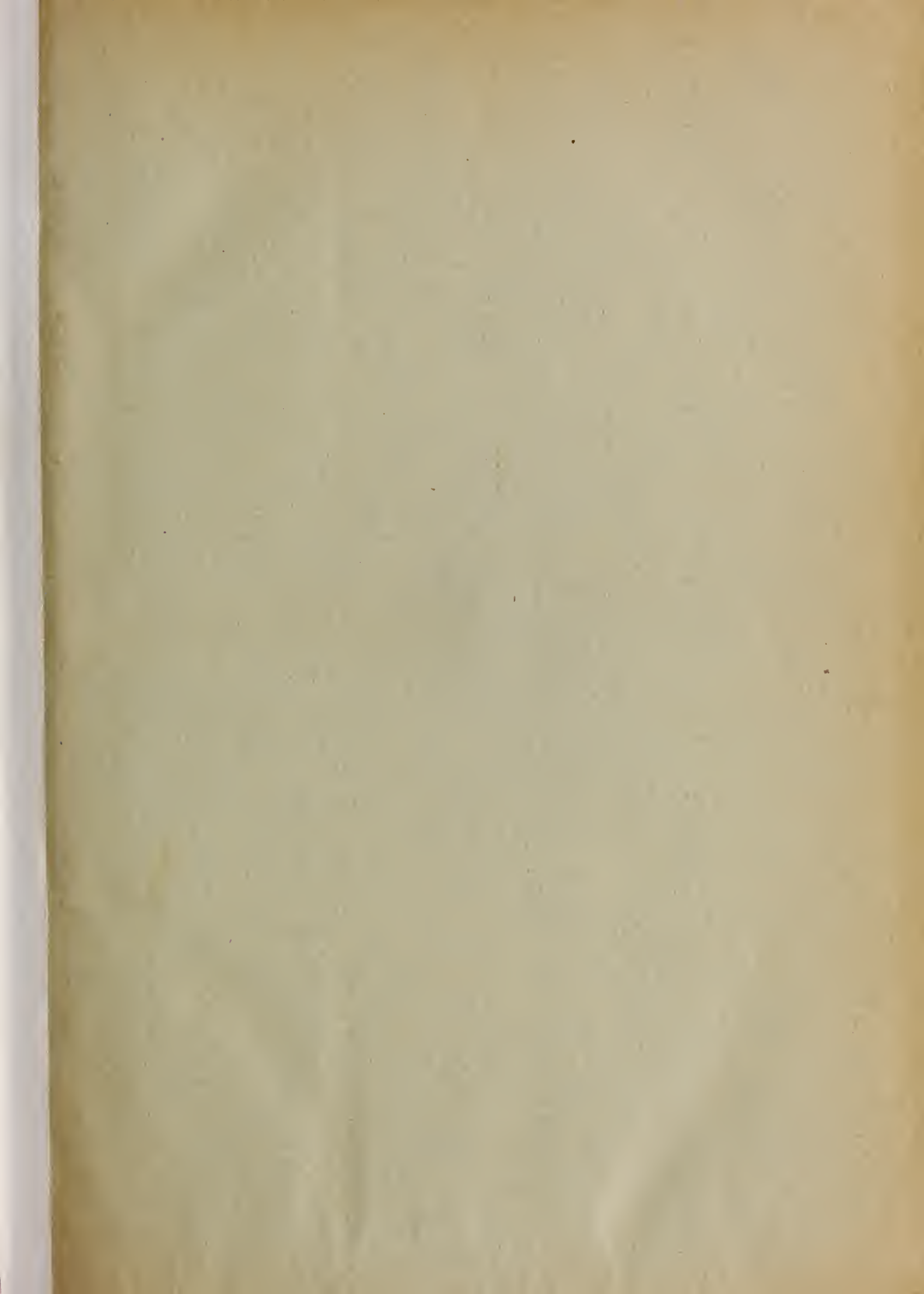
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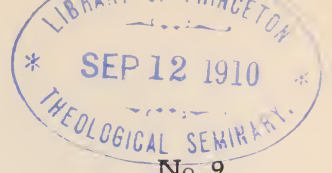
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WOMAN'S WORK

Vol. XXV.

SEPTEMBER, 1910

No. 9.



THE death of Mrs. John L. Nevius of Chefoo, China, on June 22, takes from our roll another of the veterans who have done noble foundation work in missions. Mrs. Nevius was a great missionary—by endowment, experience and achievement. For fifty-six years she devoted her life to China, and was distinguished for thorough efficiency in every department of mission work, but especially for her literary and musical ability. Dr. and Mrs. Nevius, with refinement and culture which would have adorned any society, gave themselves *for life* to the regeneration of China, without a backward look of regret to the land from which they went out; and we may be sure that now in the "full enjoying of God to all eternity" their only regret will be that their service—to us so fine and pure—was not more worthy.

J.M.F.

FROM Dr. Corbett: "Mrs. Nevius had great courage, tireless industry, unflagging zeal; she wrote twelve books in Chinese which are exerting wide influence; she was liberal to the poor, a lover of hospitality—every summer her home was crowded with guests; she was often ill, and reached nearly fourscore years—yet a woman who never grew old. Ten days ago, praying with her I heard her say: 'I am now so near the gate I do not wish to be called back.' Her last words were spoken in Chinese—*Jesu lai liao*—Jesus has come."

WHEN Rev. E. A. Enders went to India, he had been in the pastorate nine years and taken four Iowa churches off the Home Mission roll. He was called a first-class insurance risk and his death in middle life could not have been predicted. A prolonged typhoid fever in 1908 sapped his vitality. Our sympathy is extended to his sorely afflicted wife and children, who all accompanied Mr. Enders to India seven years ago, and to his family friends in Harrisburg, Pa.

EDINBURGH University was generous to Americans, bestowing upon our countrymen six out of the fourteen honors

which it accorded to Conference delegates; three were given to Englishmen, three to Germans, two to Asiatics. The first man called to the platform, to stand and hear an account of himself read off by the Dean, and to have the purple insignia of a "Doctor of Divinity" thrown over his shoulders, was Rev. K. C. Chatterjee, these forty years at Hoshiarpur. Others were Robert E. Speer, M. A., Dr. Hawks Pott of Shanghai, and Dr. W. Douglas Mackenzie—a son of the University, and son of Scotch missionaries. The LL. D. was conferred upon Gen'l Beaver, Seth Low and Mr. Mott, and the man who took the palm for cheers was the gallant General on his crutches.

QUESTION is, whether the laity are going to submit to Mr. Speer's being carried over to the ranks of D.D.'s.

ONE of the speakers at Edinburgh said that Buddhist priests in Japan are awakening to the value of Christianity. "When you go back," he said, addressing himself to the delegates from Japan, "go for the priests!"

RARE treat it was, in Edinburgh, to clasp hands with the co-worker from Nova Scotia, with the editors of *Woman's Work*, Ireland, and of *The Women's Missionary Magazine*, Scotland, with Miss Adam of the Missionary Committee, U. F. Church, and dear friend of many Americans; again, in London, to drop into the regular meeting of the English Presbyterians, where Mrs. Bell was presiding and Miss Craig gave a fine report of Conference. Miss Mathews reported for their missions and some fifty other members were present, besides half a dozen visitors from America, happy in seeing "Our Sisters" of another land so ably conduct their large affairs.

WHEN Sir W. Mackworth Young was announced as the next speaker in Conference, one person present vividly recalled a Convocation where he presided and a speech he made, at Lahore, eight years ago. On that occasion, *ex-officio*, the Lieut.-Governor of the Punjab conferred University degrees upon some

175 Indian students. Supposing that, of course, the quondam Chancellor would have the young men of India supremely on his heart, it was a surprise when he spoke solely in behalf of Indian women. The opportunity for them, now, is the same as it was for men in Duff's day. Women must have the higher education; the Indian community demands it. This task calls for an army of capable women to go and teach. "May the Lord give the word and the company that publish it be great," said Sir Mackworth.

GREAT news from Canton Christian College. At the Provincial examinations, June 20-21, for the selection of students to be sent to America by the Chinese Government, five out of the six students who passed the finals, and were recommended for appointment, were from the College. Of 140 who completed the first examination, twenty-six passed, including all the fourteen students from the College. The twenty-six who passed were submitted to a second examination and eleven selected. The one who took the first place was educated abroad; the next eight places were given to students from Canton Christian College.

ONE prelude to Conference was an evening reception, extended by the city of Edinburgh. About five thousand ladies and gentlemen, some in full dress, some in travelers' garb, were received in the Royal Scottish Museum by the Lord Provost and Mrs. Brown. Magistrates, Councillors and Town Clerk, in their robes of office "attended by a sword, a mace and halberdiers," made an imposing show. The speech of welcome by the Lord Provost was responded to by A. J. Brown, by Lord Burleigh, and Bishop La Trobe (Moravian). Dr. Brown said Americans have a right to be proud because so much of the best blood of Scotland has gone to America, and the largest gift ever made to foreign missions was made by a Scottish American.

THE Edinburgh proposition was not to narrate what has been done, it was "How" rather than "What." Yet, a few missionaries, casting to the winds the topic of the day, talked locally about "our work," "our schools." That they failed to take the measurement of Conference was evident and their words fell flat.

WHEN Dr. Samuel Jessup stepped off the train at Montrose, Pa., a few weeks ago, twenty-eight nephews and nieces were waiting to welcome him home.

SINCE her father's death, Miss Anna Jessup of Beirût has gone to visit her brother in Persia.

As we go to press, word comes from India that dear, faithful Miss Clara G. Williamson, a dozen years teacher at Woodstock, late missionary at her own charges in Jhansi, has gone up on high. She was taken ill at Landour, July 11, in a few hours became unconscious and passed peacefully away at 7 P. M. Dr. Holcomb conducted the funeral.—Also: A missionary home in the Lebanon is in mourning. Miss Effie Hardin, chief joy of her parents' house, accomplished teacher and manager of boys at Suk el Ghurb, died of typhoid fever, July 29. She never asked for missionary appointment, but worked for years side by side with her father, completely devoted to his school. Friends of Rev. and Mrs. O. J. Hardin will wish to personally express sympathy for their bereavement.

THE first Korean girl took her nurse's diploma from the Training School at Seoul, in June.

FOR more than a year, five children in two missionary families, their ages ranging from twelve to eight years, have taught and managed fifty to eighty Chinese children composing the Primary Department of Sunday-school. They have not asked us for picture cards but, if you want to surprise those lively young teachers, mail a parcel to Master Lex Vanderburgh, Siangtan, Hunan Province, China.

REV. AND MRS. A. M. CUNNINGHAM report their happy return to Peking, May 24:

"The train pulled into the railroad station, at the Water Gate. We were taken possession of by loving hands and not even allowed to burden ourselves with an umbrella. Escorted by Dr. Martin and Miss Russell, we drove three miles to our compound. The Chinese were drawn up in line to meet us and, inside the gate on either side of the walk stood the school-boys with their greetings. It is worth all we have ever done for them to see the love and appreciation of these friends. Next day the Chinese had a reception for us in the church. We have found an unbroken circle among our colleagues, beautiful harmony throughout the church, increase in numbers and interest along all lines."

AND POST OFFICE ADDRESSES.

Mrs. J. C. Ballagh,	Tokyo.	Miss Lucile Dooley,	Kanazawa.	Mrs. W. F. Hereford,	Yanada.
Miss Lila S. Halsey,	"	Mrs. G. W. Fulton, <i>en route</i> ,	"	Miss Jessie Riker,	"
Mrs. William Imbrie,	"	Miss K. Anna Gibbons,	"	Mrs. J. B. Hall,	Wakayama,
Mrs. H. M. Landis,	"	Miss Janet M. Johnstone,	"	Miss Julia L. Leavitt,	Tanabe.
Miss Matilda H. London,	"	Mrs. J. G. Dunlop,	Fukui.	Miss Elva Robertson,	"
Mrs. J. M. McCauley,	"	Mrs. Raymond P. Gorbod,	Kyoto.	Miss Ann E. Garvin,	Hiroshima
Miss Elizabeth P. Milliken,	"	Miss F. E. Porter,	"	Mrs. Harvey W. Brokaw,	Kure.
Mrs. A. K. Reischauer,	"	Miss Sallie Alexander,	Osaka.	Mrs. J. C. Worley,	Matsuyama.
Mrs. David Thompson,	"	Mrs. A. D. Hall,	"	Mrs. J. B. Ayres,	Yanaguchi.
Miss Isabelle M. Ward,	"	Miss Annie Nisbet Hall,	"	Miss Gertrude S. Bigelow,	"
Miss Annie B. West,	"	Miss Evelyn Maguet,	"	Miss Florence J. Bigelow,	"
Miss Kate M. Youngman,	"	Miss Agnes Morgan,	"	Miss Lillian A. Wells,	"
Mrs. Weston T. Johnson,	Sapporo.	Miss Mary H. Ransom,	"	Mrs. Thos. C. Winn, Dairen,	Manchuria.
Miss Alice M. Monk,	"	Mrs. G. W. Van Horn,	"	Mrs. F. S. Curtis,	Seoul, Korea.
Miss Sarah C. Smith,	"	Mrs. John E. Hall,	Tsu.	Miss Ida R. Luther,	"
Mrs. Geo. P. Pierson,	Asahigawa.	Miss Mary B. Sherman,	"		

In this country: Mrs. A. V. Bryan, Wooster, Ohio; Mrs. T. M. MacNair, Dansville, N. Y.; Mrs. D. A. Murray, Ottumwa, Iowa; Miss Clara H. Rose, 527 W. Water St., Elmira, N. Y.

World Missionary Conference, Edinburgh

Last Half, Monday-Thursday, June 20-23.

Our report on the first half of Conference,* covered thirteen of the twenty-five sessions held in the United Free Church Assembly Hall. In fact, the event of the eighteenth session was incorporated into its concluding paragraph. Delegates have not yet gotten out from under the spell of that Tuesday afternoon, the epoch-making hour when the vote was taken for "A Continuation Committee." Then, for once, we saw history made before our eyes and we were in it!

Sir Andrew Fraser had proposed the resolution, the only one referable to the future which was presented to Conference. Dr. Arthur J. Brown had seconded and it was supported by Mr. Newton W. Rowell, Methodist Church of Canada, and by Dr. Julius Richter of Germany. Among many who spoke to the resolution was the Lord Bishop of Durham who said he had received "a whole education" since he came to the Conference. He saw "the sublime impartiality of God's Spirit upon work done in the name of Jesus." The Conference had warmed the air around the ecclesiastical position. (The Bishop draws in speaking and pronounces knowledge, "know-ledge.") Lord William Cecil of S. P. G. hoped they would accept the resolution, but he was for caution. "You can be too swift in condemning denominationalism. You can not have too much Christian spirit, but you can have too much drill-sergeant spirit, getting all into one straight line. Go slowly, go safely." Bishop Montgomery of the same society spoke, for at Conference, as a correspondent of *The British Weekly* wrote, "bishops were as little accounted

of as silver at the court of Solomon." He was delightfully frank. "I stand before you," he said joyously, "one of a small band of lions in an enormous den of Daniels. Oh, Daniel, bear with me! It is not differences that matter, but the spirit in which we hold them. The day of scoffing at each other is past." But, while they could talk together upon many other matters, when they came to discuss the Church "you find our sharp edge, and you *must* respect it!" He was "first Anglican and then Protestant in parts."

Dr. Wm. H. Roberts said thirty-three branches of the Church in the U. S. A., representing 17,000,000 communicants are ready for this resolution, adding: "We are not ready, as Americans, to apologize for the Protestant Reformation." Dr. Wardlaw Thompson, L. M. S., said they would have to go out from Conference into the cold air of everyday life. It did not take much imagination to forecast some leading articles in some of the newspapers of next week. There would be men on both sides, of the Free Churches and of the Anglican Church, who would feel strongly. Those who were present would have to do their best to make all their friends understand that they meant what they had said here. And his words have since been verified.

But all this concerns the record of Tuesday, June 21, and it is along of that one paragraph last month, that we have now been drawn into an irregular schedule. To go back to Monday, the 20th.

COMMISSION VII. MISSIONS AND GOVERNMENTS

was the order of the day. Lord Balfour of Burleigh, as Chairman of this Commission, laid its suggestions before the

*See WOMAN'S WORK for AUGUST.

delegates and then gracefully yielded to Hon. Seth Low, Vice-Chairman. Discussion followed upon these points:

(1) Harmonious Relations of Missions and Governments.

(2) The Right of Entry for Christian Missions.

(3) Preparation of a Statement of Principles.

Among those who spoke to this group of topics were the Director of the Paris Missionary Society, who said the blackest portions of the missionary map of the world are the French Colonies, and the Protestants of France are too few to cope with the situation. He called on Conference to help them.

Lord Reay maintained that a true Christian profession by the rulers of India is compatible with the neutral attitude of Government. He said the Indian people appreciate those men in office who do not hide their Christian colors. His most pleasant recollection of India was his friendly relations with missionaries of all countries. The strength of the missionary enterprise, however, was its voluntariness and it would be hurt if missionaries were considered as government servants.

F. D. Shepard, M.D. (A.B.C.F.M., Turkey), having spoken of the present Turkish Government and the problem of evangelizing Mohammedans, Conference paused in its deliberations and the Lord Bishop of Durham led in prayer.

Two hours were spent in hearing facts from expert missionaries upon the opium trade, liquor trade in W. Africa, and the condition of the Congo.

COMMISSION VIII. CO-OPERATION AND THE PROMOTION OF UNITY

was the subject of the eventful June 21, of which the half has not been told and cannot be. The first step taken in the day was Mr. Mott's call to silent prayer. The venerable Dr. Chatterjee of India led the devotions, reading and commenting on I Cor. iii. All joined in the Apostles' Creed and "All Hail the Power of Jesus' Name" was sung with thrilling enthusiasm.

COMMISSION V. THE PREPARATION OF MISSIONARIES

was made the business of June 22.

The subject was both opened and closed by Dr. Douglas Mackenzie (Hart-

ford), Chairman of the Commission. The quality of the missionary might triumph over difficulties of organization and over absence of money, but periods of careful preparation are essential to effective work. The missionary must know Christianity—know it so that the Hindu, in his class, will feel this man is an *authority* on the whole subject. A decent ministry at home might be a failure in China. The severest criticism on defective preparation had been received from missionaries themselves. The Commission were told that in some parts of the world missionaries are neglecting Mohammedans because they cannot argue with them; they were not prepared for their task. Language was one of the weakest spots. Some of the ablest linguists in the world are missionaries; on the other hand, large numbers never get efficient use of the language. They are not trained and their study is interrupted. A mission better suffer two years, than cripple a good man for forty years. The call of the mission field is not for numbers only, but the best; for strong, soundly educated minds and devout hearts.

Several speakers would put the emphasis on character rather than training. Bishop Thoburn would say to a candidate: "Be sure you know your Master. Be sure you love Him. In that spirit you are never going to fail."

Bishop Ridley, C. M. S. (a tall man with a skull cap on his head and enormous white beard), said that committees make mistakes, the best men are known to God. We do not want all to be leaders, men of sympathy are also wanted. After years on the field, missionaries, as a rule, rise higher than their classmates at home. "They keep up their studies better." Also Wilkinson, C. M. S., thought there was danger of young people going out expecting to be leaders, while tried leaders are already on the field. Christlike character should be placed ahead of training.

Dr. Haggard of Boston (Baptist) contributed something new. The churches would criticise Boards if they sent out men below the average; if they sent the best men, they would be blamed for robbing their own country. He discussed the duty of the Boards to disappointed candidates. The blow should not be softened at the expense of frankness. Churches ought to send their best.

Seven women spoke on the subject of the day. The only American was Miss Green (Baptist) who desired a theological training for women missionaries.* The most important of the women's speeches was made by Mrs. Creighton of London. She rated the Woman's Training College in Edinburgh as the "best." Government had decided to found a School for Oriental Languages, where its officials and commercial agents might be trained. They must have a Board of Missionary Study to co-operate with the school.

COMMISSION VI. THE HOME BASE OF MISSIONS

had been relegated out of position to the last day, as properly the goal to be reached before separating. After the pitch of enthusiasm which had been aroused by newer themes, it certainly required sterling courage and ability to bring forward a subject so commonplace as the old problem of resources. Here, the Layman's Movement shone.

"Are we letting down the tone of Conference," said Mr. Alfred Marling, "because we are talking about money? Not a bit of it! The right use of money is as sacred as any other duty. Money can be transmuted into character, into executing the will of God.

Mr. Mornay Williams said the real divisions are not between bodies of Christians, but between active and inactive Christians in all churches. The Layman's Movement means a campaign not merely for money, but to see what it means to be a Christian.

Sir Andrew Fraser had been to Canada and seen 4,000 laymen in a meeting for Missions. He never felt such enthusiasm nor such nearness to Christ. "What Hand was this that laid hold of these business men, some with hard hands, all with hard heads?" They are figuring to reach every man in Canada.

Mr. Capen, President of the American Board, said that methods of the Layman's Movement revolve around three words. *Information*: Show the people how small their giving is to the world abroad compared with what they spend at home; the world parish is twelve times as large and they are giving twenty-five times as much at home. *Organization*: The women are gloriously organized and

the men gloriously disorganized; it is a man's job. *Together*: Sixty out of sixty-five bishops of the Episcopal Church in America are with the Movement. Gains in figures can be given, greater gain is the Christian man who, having neglected his duty has been recalled to himself and his God. As Mr. Capen took his seat after his spirited speech, Mr. Mott remarked: "Incidentally the Layman's Movement is developing a lot of speakers who are able to say a lot in a few minutes;" and Mr. Bertrand (Swiss), wanted the Layman's Movement to become European also. This subject, however, has jumped head foremost and out of order into our report.

Dr. James L. Barton, Chairman of Commission VI, formally presented its findings in the usual order, and no topic of all the Commissions developed so many varied aspects and was so provocative of discussion as "The Home Base." Everybody understood some phase of it—whether, the way to get the imagination of the Church in touch with Missions, how to win the minister, to cultivate the boys and girls, or utilize the press, or secure an adequate offering of lives for service, or how to increase efficiency of methods in societies. More than thirty persons spoke during the day.

INTERJECTIONS.

In the middle of Conference fell Sunday, when one could hear Americans preach in about half the churches of Edinburgh and for many a mile beyond. Americans were accorded their full share of influence in Conference, for it could not be otherwise. There was no group of British speakers, especially of the younger generation, who could match the combination of—say, Mr. Speer, Mr. Mott, Geo. Sherwood Eddy, Dr. Zwemer, Dr. Arthur Brown, and Bishop Brent. When Hon. Wm. J. Bryan arrived, he was welcomed with enthusiasm by public and press. He spoke more than once before Conference, and called out a large evening audience in Tolbooth Church where he said that he was so deeply indebted to Christianity, for whatever he was or hoped to be, that he could not pay the debt. He thought religious truth the easiest in the world to prove; all they had to do was to try it! His utterances with regard to missions were what they have

* Hartford Seminary, Conn. (Cong'l), opened its doors to women some dozen years ago.

always been, sympathetic and straightforward.

Side events were interjected in the few small spaces of time between sessions, several denominational luncheons included. Mr. L. H. Severance was generous host to the Presbyterian Family, at Balmoral Hotel. Twice we found ourselves in beautiful private homes of Edinburgh.

A SUSTAINED CLIMAX.

It was the last evening but one before the close of Conference, and Assembly Hall was now crowded. About 2,000 people were seated in the floor and four galleries. The chairman was Mr. S. B. Capen of Boston. Quiet from the first moment, the house became impressively still and so continued to the close.

The subject was "The Sufficiency of God" and the appointed speakers were two: Bishop Brent who described himself, "Canadian by birth, American by choice and Filipino by the call of God;" and Dr. Horton, the well-known pastor of Hampstead, London, and Chairman of the Union of Congregational Churches in England and Wales. They represented two poles of church polity and they were contrasting types of men. Bishop Brent, of boyish figure, with a ringing voice that was heard in the farthest corner. Dr. Horton's hair is whitening, his voice was not uniformly heard. The one was Peter-like, quick, fearless, virile, and keen; the other was John-like, sympathetic, mellow, ripe, interpretative. But what a perfect complement they were of one another, and how wonderfully the subject was illuminated by both of them! One could not say which of the two was most deeply under the power of his mighty theme.

The Bishop spoke first. In the face of the prodigious tasks God lays on men, "Who is sufficient for these things?" God is: not His gifts are sufficient, but Himself. Speaking rapidly, in short, earnest sentences, he turned our eyes up, up to the heights of God. Dr. Horton, with a father's manner and a magnetic touch, drew us near to the sufficiency of God, to try it, trust it, and have it for ourselves. This Conference illustrated His sufficiency. It had brought such revelation of His ways that things they knew ten days ago now seemed small. Bronzed

and beaten men, hardened as to possibilities of future work, have realized that they are not to go back to their field reckoning on their own sufficiency but on God's. When we sang

"Spirit of truth and love,
Life-giving, holy Dove,"

the symbol had received a meaning that it never had before. The strong wings of a dove had brooded over that hushed hall and one longed that, as on wings of a meek dove, the message might be carried forth to all the winds that blow. We knew that this was a climax to all our solemn seasons which had preceded; it was the first part of a three-fold climax.

On the next day, our last, the Intercession Service, which daily fell about 11:30 A. M., was in charge of Dr. Ross Stevenson. In his smooth, sincere voice, with clear-cut enunciation, our leader recited—not read—a beautiful and complete interweaving of Scripture passages, beginning: "In the last day of the feast Jesus stood and cried" . . . "In the last days, your young men shall see visions and your old men shall dream dreams; on my servants and on my hand-maidens will I pour out my Spirit . . . Tarry ye here in the city till . . . and when the day of Pentecost was fully come" . . . (then on into the Epistles) . . . "How shall they hear without a preacher? . . . Pray ye therefore the Lord of the harvest" (on and on) . . . "I heard a voice say . . . A voice from heaven as the voice of many waters . . . I heard a voice from the Throne" . . .

The pause that followed was filled with silent prayer and then Dr. George Alexander led our petitions and praise. This moving season of intercession closed while, all standing, Dr. Stevenson expressed for all a re-dedication to Christ.

Evening of the same day brought the last—the very last session. Now, not only was every seat packed but double rows of chairs were permitted in the aisles. The dispatch with which these were quietly whisked outside during the last singing, by relay after relay of "stewards," was something miraculous.

Sir Andrew Fraser, one of the best loved men in the Conference one would say, presided and made the opening remarks. At first Sir Andrew was reminiscent. As a boy, the General Assemblies at Edinburgh were to his mind sur-

rounded with all the ancient solemnity of the going up of the tribes to Jerusalem. His thoughts to-night were far away with missionaries who are located in lonely places, such lonely spots in India as he himself well knew. He entered into the experience of men and women present, who having come from their distant, isolated posts had been surprised and rejoiced, to see from day to day pictured before them "the greatness of the cause in which they are engaged." The unity they had experienced had not been manufactured; it was natural. "They would not care for it half so much did they not realize that it was the Lord Jesus Christ in their midst who had created this spirit of unity." They had to scatter—"painful word, after these ten days of fellowship."

W. H. Findlay led a service of Thanksgiving for blessings upon, and through, the Conference and the audience, with each recital of some blessing, caught up and joined in the majestic refrain, "Glory be to Thee, O God!"

Finally, the last minutes of the last session were at hand and Mr. John R. Mott was called for. By this time, it may well have been true that many delegates were too fatigued to enter into the service as they would have wished. Some faces showed weariness. Not so, Mr. Mott's.

He had presided superbly over two business sessions of Conference every day, and to-night he stepped to the platform as if fresh for his first effort.

"The end of the Conference," he said, "is the beginning of the conquest; the end of planning, the beginning of doing." Had not our great gathering widened all present? Had it not humbled all, as they discovered that the greatest hindrance to the expansion of Christianity lay in themselves? The visions that had fairly overpowered them, of the adequacy of their Lord and Saviour, would be to them peril and undoing if they did not issue in performance. They must go out from that hall to revise their plans, not in the light of their resources but of His resources and wishes. So, linking the present hour to the hushed evening before, he led the delegates, as searchingly as tenderly, in a solemn Dedication of the remainder of their lives to promote the aims and purposes which had created the Conference.

The Benediction; then slowly, reluctantly, the units of dissolving Conference spread themselves on the streets of Edinburgh, where the long northern twilight was still bright enough, at ten o'clock, to distinguish the faces of our friends some feet away.

E. C. P.

Visitors in Contrast

An American business man came to Port Arthur, sight-seeing, and asked at the hotel if there were any Europeans living in the place. He was told that there are a Russian and his wife, and another couple who are American missionaries. Thereupon he called on the Russian (a friend of ours) and asked him if he thought it would be "safe" to call on us. He put us in the same class with the man-eater or the cobra. Our Russian friend told him that we were quite harmless and finally he called, but not to ask about our work. However I helped him, and a couple of his friends, to see here what the ordinary tourist can not see, and so I suppose he will go back to America and know enough not to classify the missionary among deadly animals.

Within two weeks an English mining engineer, who had been in Dalny doing

some work for the South Manchuria Railway Company, feeling a need of rest came here. He heard that we were in Port Arthur and called at the house, but both of us had gone to the old city to spend a few hours with various classes. He then followed to the old city (two miles) and went from place to place to find us. I just missed him, as he would arrive at one place when I had left for another. Finally he met Mrs. Bryan and said, "It does seem good to look into the face of some one who is doing Christian work." He had to return by the evening train so I did not meet him.

These are two samples of the missionary's constant experience. He meets careless people and gives what information he can, but is sorry for their indifference. Then comes the earnest Christian and gives him the joy of fellowship.

A. V. Bryan.

An Epoch for the Japanese Church

The Church of Christ in Japan celebrated the semi-centennial of Protestant Missions, in their country, by inaugurating their first foreign mission. This means the planting of a mission in behalf of a race other than their own, for the churches had previously spared many a worker to preach to Japanese who are living in China, Hawaii, Formosa, or America. Their foreign missionaries, Mr. and Mrs. Maruyama, were last October commissioned to work for the Chinese in Peking. Mr. Maruyama has had some experience in China, having labored for a time among Japanese at Tientsin. He is a graduate of the Doshisha College at Kyoto, and his wife was graduated from the fine Doshisha Girls' School.

Rev. R. P. Gorbold writes: "The Church in Japan feels (though only fifty years old) that if it would win its own people, it must be willing to help those of other nations. This is no small undertaking. It marks an important epoch in the history of missions."

Mr. and Mrs. Gorbold are deeply interested in the creation of a Christian center in Yoshida, the student district on the east side of Kyoto. A

great many government schools are located there, with hundreds of students. Two American friends have provided funds for a church.

LETTER FROM A JAPANESE FATHER

One of our dearest little girls in the Marguerite Ayres Kindergarten died. The following letter from her father is one that I prize and would withhold from any disinterested eye of mere curiosity; but, since there is so much in it of encouragement for workers here and at home, I have decided to send it to you for the Magazine. May we not expect the prayers of all who see this letter for these and other bereaved parents, that they may find through sorrow the Saviour who carries their lamb in his bosom?



FIRST JAPANESE FOREIGN MISSIONARIES

Mr. Maruyama (the gentleman with a cane), and his wife beside him. Behind: R. P. Gorbold, Presbyterian Missionary, Kyoto; Mr. Honaga, Minister, and Mr. Sasaki, Pastor, Kyoto. On the stairs: Mrs. Mary Palmer Gorbold; Mr. Itomi, Evangelist; Mr. Uemura of Tokyo, Pastor, and Editor of *Fukuin Shimpō*, the best Christian paper in Japan. Mr. Hidaka, at Mrs. Maruyama's left, is a Kyoto pastor, in charge of the newly opened work for students.

DEAR MRS. GORBOLD:—

It is just the last day of seven weeks since the death of my elder daughter, and so I send a letter of thanks to you after our custom. I have been very much pleased to receive your letter of July 29, full of sympathy and comfort. Will you please allow me to tell you a little of her? The fatal disease was a kind of carbuncle on the nose. I took her to the Matsuyama Surgeon Hospital, and stayed for two days and three nights till she dies after several operations. I am glad, even in deep sorrow, to tell you that she has never complained of the pain of surgical operation nor regretted the early death of herself. Lying on her little bed she used to call her teachers and playmates in the

kindergarten, by their names, one by one, and continuously tried the childish talking, playing and singing. At last, to the strong impression to the attending ones' hearts, she sung a song of praise with the most cheerful voice, which was heard as follows:

Waga tsumi no tame
Sakae wo sutete,
Ame yori kudari.
Jujika ni tsukeri.
Waga Shu Iesu (My Lord Jesus).
Waga Shu Iesu
Waga Shu Iesu
Ware wo aisuru (Loves me).

(One verse of Jesus Loves Me, with the chorus.)

It was her last song—her last voice—and she fell into a deep sleep from which she has never risen. Indeed her death has certified the immortality of human spirit, at least of her own, for I cannot but believe that her spirit leaving her body has hurried to her believing God.

It must be one of her merits that I have begun to go to the Heian Church every Sunday since her death. I shall no more regret her death but can never forget her and the sorrow of her death. The memory is always renewed everywhere I see her toys, clothes, play-books, or even the trace of her slightest touch on any article. My wife

wishes to send her best regards to you and will be glad to see you after the Summer vacation. (I am very much ashamed to write the letter in such broken English.)

I am, remember me, yours truly,

The expression "her believing God" of course means the God in whom she believed. A few weeks after this little Toyoko died, another of our darlings was called from earth. Her parents grieve but are not so ready to receive true comfort as the other family. God can soften their hearts too.

Mary P. Gorbald.



MARGUERITE AYRES KINDERGARTEN CHILDREN, KYOTO.

Conversion Promptly Tested

A business man past middle age came under the sound of the Gospel, was convicted of sin and made a complete surrender of himself, and all he had, to Christ, fully, at once.

He went to his home and spent three hours in prayer and praise. There, he says, he had a vision of an illumined cross. He called his household up at the hour of midnight—wife and children, head steward and servants—who, responding to his earnest presentation of the love of God and His gifts to sinners through the cross, were all convicted and, one by one, the entire household surrendered to Christ. "At 3 A.M.," he said, "I retired in great joy that I had been given an answer to prayer for my household. Oh! I was in heaven."

"The next morning," as he relates "I determined to set up a family altar. The head steward was absent but, as he had my business in hand and knew every order, it gave me no concern. Noon came, and he did not return. Night was drawing near, and still my faithful Banto for years, whom I loved and trusted as a son, who had never before left without speaking about it—where was he?

"Well! that bill of one hundred *yen* for rice must be paid within three days. But it was all safe in the money drawer, for the steward and I counted it last night. He was to carry the money to the man. I will just see that that is safe and, unlocking the drawer—the money was gone! My first impulse was to call a

policeman and get him after the man and the money. For there was witness. He alone had a key to that drawer and the drawer was not broken. Then, a still, small voice stole into my ear. 'You belong to Me, and all you have; did you not say so last night? This is My business, not yours.'

"Yes, Lord, I did; but show me how to pay the debt I owe, and send conviction to my head steward. I cannot think he is a hypocrite; this was a sudden temptation. He, too, belongs to Thee, for I gave Thee all. Then I rested in the Lord. My wife and servants looked on perplexed, with anxious faces that showed me they feared my reason was failing.

"The evening of the second day brought a letter containing a cheque for fifty *yen*, a loan which I had made to a man many years ago: 'Not forgotten but impossible till now,' he wrote. Before the hour arrived when I had promised to pay the rice bill, the necessary money and more was in my hand, all of it derived from outlawed debts. I was sure

this was an answer to my prayer. But where was my steward? 'Oh, God! bring Thy servant back,' I prayed.

"A letter came and according to Japanese custom, the sender's name was on the envelope, 'Beelzebub.' 'Why, I know no man by that name! It must be from some foreigner,' and he went to a Christian asking what he could do with the letter. He felt he ought to return it to the address.

"Let me see. Beelzebub? why that is one of the names the devil goes by. That is from your steward; open it." And opening it, he found a written confession of a terrible struggle with the devil. "I meant what I said that night, I was not false, I did resolve to follow Christ and retired full of joy. After a short sleep, I awoke; a struggle began, and I yielded. I took the money and I have spent it. I am in hell. What shall I do?"

"That is enough," and the man of only a few days of Christian experience sat down and wrote: "My son, come home to your father." *J. K. McCauley.*

JAPANESE AT EDINBURGH

Four of the delegates to the World Conference were Japanese, representing as many branches of the Christian Church. All of them were heard in the discussions, to which they made a worthy contribution. Their English was good and far better pronounced than by most of the German delegates.

Rev. Yūgoro Chiba, of Fukuoka, spoke on the first day. He belongs to one of the smaller Christian bodies in Japan, the Baptist. He declared that Christianity is only beginning to get hold of Japan. They have 52,000,000 of people and only 80,000 Protestant Christians. Other words of his about "six more marches around Jericho" were quoted last month.

Bishop Yoitsu Honda hails from Tokyo. He fills his office, not by appointment of a mission or of foreigners but by the suffrages of all his Methodist countrymen. One look at the Bishop's round, amiable face would suggest a reason for his popularity. He spoke through an interpreter, and more than once. On the topic, "The Church in the Mission Field," he said that this is an age of strong nationality. A people that is not conscious of nationality cannot progress. Jesus recognized nationality: "Go, disciple nations." The idea of a nationalized church by no means implies that missionaries are unnecessary, or that there is friction. In some countries it may be especially necessary to build up a National Church.

Rev. K. Ibuka, D. D., is known personally to many readers of these lines. They know him as a gentleman and as the President of Meiji Gakuin, Theological Seminary of the Church of Christ. Dr. Ibuka had a word to say in the discussion upon education. Ninety

per cent. of Japanese ministers have come out of the schools and colleges planted by missionaries. A Christian university is now needed. "This is a matter of life or death to us." More at length were his remarks upon the topic: "Co-operation Between Foreign and Native Workers." An introductory sketch was given of the founding of "The Church of Christ" (Presbyterian) some thirty years ago. That period having passed, questions arose regarding co-operation between missionaries and Japanese, both ministers and laymen; there were questions of administration and of rights. Dr. Ibuka was sure the whole problem can be solved; there can be harmonious co-operative work during the present period of transition, between the founding and the full establishment, of the Japanese Christian Church.

Rev. Tasuku Harada is President of Doshisha College, Kyoto. The University of Edinburgh conferred upon him the degree of Doctor of Laws, one of six delegates to the Conference who received that honor, the Archbishop of Canterbury being another.

Dr. Harada, like Dr. Ibuka, is a gentleman who would be received as such anywhere, though possibly their cosmopolitan culture, which wins the respect of foreigners, does not enhance their influence at home.

Addressing Conference, Dr. Harada took occasion to handsomely express the gratitude of his race to the missionaries who brought Christianity to Japan, and to refer to the devout Neesima, first president of Doshisha, in reverent and affectionate terms. On the topic, "The Missionary Message in Relation to Non-Christian Religions," Dr. Harada said the

thought of God, as revealed in the New Testament, appeals to Japanese. Neesima used to say that John iii, 16 is the Fuji San of the Gospel. The character of Jesus—his heroic qualities—always appeals to Japanese. Life in

the Christian home appeals to them. "They criticise other things which they see in foreign lands, but they have only one word for the Christian homes they have seen—they *admire*."

Who Is Amida?

A few years ago we were told a story regarding Shinran, the founder of the "New Sect" or Honganji Buddhists. The story was to the effect that Shinran gave command, on his death-bed, that a certain room in one of the buildings on his premises *should never be opened*. It was therefore kept securely locked and remained unopened for generations. In the course of time the old building was in danger of collapse and, in making necessary repairs, the room was opened. The sight of a small box rewarded the intruders, and within the box was found a copy of the New Testament, presumably in Chinese. That fact had been kept a profound secret ever since its discovery until, of late, it has been divulged to a few Japanese priests.

This is the story, and our informant is a Christian who has many relatives in the priesthood.

The point of interest in connection with this subject is this: The "New Sect" teaches salvation by faith in Amida Niyorai. I have often heard Japanese Christians say that the faith of Amida's followers is the same kind of faith that Christians exercise toward the Lord Jesus Christ, and if believers of the New Sect looked to Christ as they look to Amida, they would be good Christians. This doctrine of salvation by faith, so closely resembling if not the same as that taught in the New Testament, has caused surprise and speculation as to its origin. It has always been my opinion that such a doctrine must have been borrowed from Christianity. I did not have any explanation as to how it could have come about, but rested in the conviction that it would sometime be made plain.

If the incident related by our friend were proved true, then we could say positively that the doctrine of salvation by faith was borrowed directly from the New Testament Scriptures. I discredited what our friend told us, but not from any lack of confidence in him of course. I did not know enough of history to be able to prove or disprove the

likelihood of there having been a copy of the Scriptures known in Japan so long ago. I think many others were similarly situated. At least, I was never fortunate enough to find any one who explained the existence of this doctrine in the Honganji teachings.

A few months ago, *The Chinese Recorder* published some very interesting statements concerning the Nestorian Propaganda in China. Beginning in the seventh century A.D., that Church secured a remarkable following among the Chinese, including those of rank and high official position. A translation of, at least, the New Testament must have been made. That Church could not have been planted there and flourished as it did, without wide knowledge of this doctrine being disseminated. But these Christians were expelled, and little trace of their having been in the land of Sinim now remains. Yet there is evidence of the fact. There is a "Nestorian Stone" in Shensi, one of the Western provinces of China. It has been recently verified as a "stone" left there by Nestorian missionaries, in the year A.D. 781. It was erected to celebrate the *revival of Christianity*, under the Emperor Suhtsung, after this religion had fallen into decay, owing to persecution from Buddhist invasions. So, Christianity had flourished, fallen into decay and been revived again, before A.D. 781. A replica of this Nestorian stone was made last year and placed in the Metropolitan Art Museum of New York City, by Mr. Fritz Von Holm.*

Let me give a few quotations from *The Chinese Recorder*:

"In 878 A. D. a great rebellion broke out in China and according to the testimony of the Arab traveler Imbu-Vahab, there were many Christians in the Empire; and many were put to death, together with Mussulmans, Jews, Magi and foreigners. But disorders and persecution did not crush out the Christian Church, for in 1060 A. D., we find a Chinese author writing this description of the Capital:

*See interesting article on this subject in Dec. No. (1909) of *The Bible Student and Teacher*, 86 Bible House, New York.

'In the street of Justice may be seen the temple of Po-sse-sse (Persia). It was built in the twelfth year of the period of Tsching Konan (638 A. D.) by order of the Emperor Tai Tsung in favor of O-lo-sse (Olopun) a religious stranger from the kingdom Ta thsin.'

"It was about this period that countries of Europe were astonished by the renown of a Christian King in the East, named Prester, or Priest, John whose riches and power were reported to be almost without limit. It seems unanimously agreed that Prester John was a Nestorian Christian. Indeed Nestorian Christianity was at this period widely spread throughout the East and the kingdom of Prester John must have been the center of a radiating Christian influence."

"In 1368 A. D. the friendly Tartar Dynasty set up by Kublai Khan came to an end and persecution became the order of the day. The last authentic fact known with regard to the Christian Church in China, at this period, is the martyrdom of James of Florence, who was Roman Catholic Bishop of Hang-Chow, in 1362 A. D. A successful Roman Catholic Church was established in Peking in 1293.

'Christianity must have spread far more widely than we are apt to imagine, for Marco Polo, who resided in China from 1271 A. D., says enough to show us how widely extended was the Church's influence. This record of Marco Polo is important for it teaches that even at that late date, Nestorian Christianity was not the dying, corrupt religion which one is led to gather from that wonderful traveler monk, Rubruk. No doubt his account is true as regards Tartary."

Thus we have testimony which, as the most biased person must admit, establishes the fact of wonderful success and tenacity of the Nestorian Church in China, from the seventh to the thirteenth century. Several centuries elapsed after the Nestorians were established, before the rise of the "Honganji" in Japan. There had been time for the Christian doctrine of faith in the merits of another to find its way into the minds of multitudes of Chinese. It undoubtedly impressed itself upon some who, refusing the *object* of faith offered in the Bible, would be glad to use it in fostering their own religion. That this might have been done, and this knowledge could find its way over to Japan from China, no reasonable person will dispute. The mystery (as it was to me) has been solved, as to how the form of this all-important doctrine of the Scriptures appeared in the teachings of a religious sect in Japan.

I had reached these conclusions when further confirmation came to me, and of

this I shall speak briefly. While thinking on this subject, singularly enough, a Nestorian priest and deacon called at my house. The subject of the early mission of their Church to China coming up in conversation, the priest showed himself familiar with that history. He had recently secured a copy of the inscription on the "Nestorian stone" and *was sure it was genuine*. Some striking statements have also lately come to my attention. They are made by Rev. Arthur Lloyd,* Lecturer at the Imperial University. He says:

"The first Christian to come to Japan was a Nestorian physician, named Rimi, who was highly honored by the Imperial Court at Nara during the ninth century. Nestorianism is known in Japan as *Keikyo* . . . and the name *Taishinji*, found here and there as the title of some ancient temple in Japan, would seem to point to the fact that the remnants of Nestorianism had become gradually amalgamated with the predominant Buddhism!

"A question of real significance, not merely to the student of comparative religion, but, practically, to the Christian missionary, and to everyone interested in the religious movement of to-day, is: Who is Amida? The points of resemblance between Amida and Christ are too striking to be passed over unnoticed. Can the two stories, in any sense, be said to have a common origin? No attempt has ever been made to give to Amida an historical embodiment. . . . I believe, however, that such an embodiment is possible, and I hope to show at some later date that the Amida legend is an *Oriental adaptation of the Life of Christ!*"

Prof. Lloyd believes that he has discovered a copy of the Gospel of Matthew in one of the temples in Kyoto.

In presenting Christ to individuals I have not infrequently met the statement made by the Japanese: "The Amida we worship is the same as your Christ." Whether these persons had any thought of the historical connection suggested by Prof. Lloyd is a query. I always replied to such: "If you worship the Christ we preach, why do you not worship Him in the manner He teaches, instead of with idolatrous ceremonies?" If it shall be proven that "the Amida legend is an Oriental adaptation of the Life of Christ," it will be an exceedingly engaging work to declare unto this people, *Him whom they ignorantly worship.*

T. C. Winn.

* *The Praises of Amida*, by Rev. A. Lloyd, M.A.

Their Many-Sided Lives

From letters not written for publication

A SPRING WALK.

Yesterday was the first day of summer and all the students, policemen and public officials of Tanabe appeared in their white uniforms, so we feel that winter has really passed away.

I came down two weeks ago for a visit with Miss Leavitt and Miss Robertson, but I leave to-morrow for dear, dirty, noisy, old Osaka. Tanabe is beautiful. Hills form a sort of amphitheatre around this fertile valley where the grain is just now being harvested, and in front of the valley lies the Pacific. The bay of Tanabe is bordered by a beautiful beach along which, years ago, were planted pine trees that form a magnificent park.

Miss Robertson and I walked down from Wakayama, sixty miles, and it took us three days. Our first day's walk lay through the orange district which is famous. The different varieties of orange trees were all in bloom, in the valley, on plain and hillside; the air was scented with the fragrance. Walking through a village, a man asked if either of us might be "Miss Orr." Then we learned that he was a Christian, one of the earliest in this region, and had known Miss Orr who came out nearly thirty years ago with Miss Leavitt. Of her, Miss Leavitt says, she seemed to impress herself on the people more than many missionaries do in ten or fifteen years, and yet she was here only five years. People along the way were very polite but we knew that, as soon as we had passed, we were well inspected. One tiny midget made us a most polite little bow and, in a moment, we heard her saying over and over, "Funny people, aren't they? Funny people, aren't they?"

Annie Nisbet Hail.

FROM HATS TO MOST CHRISTIAN CITY

I am still trimming hats; have even gone in for a little dressmaking. White aprons for little girls have been quite the rage. I have been kept busy teaching mothers how to cut and sew them; rather difficult, as my own knowledge of sewing has been picked up within the last few years. I get patterns from America.

There was a great festival this week

in honor of the gods of Sapporo. I have been reading "King Arthur and His Knights" to my sons, and I imagine some of the pageants described were no more striking than that we have just witnessed. The parade was led by a dozen or more *kuruma*, containing Sapporo dignitaries dressed in frock coats and tall silk hats. Then came priests, on horses, in carriages or afoot, according to their station. Those riding wore brilliantly colored robes of gold, green, red, yellow and blue. Priests on horseback were protected from the sun by enormous red umbrellas which towered above their heads several feet. Immediately behind them came lesser citizens, dressed as ancient warriors. Each ward of the city had a float. These wagons were brilliant, because of their red and gold lacquer decorations. On every float was a dancer, who gave the ancient dances. My boys have been attempting the same contortions.

We have just had the pleasure of a visit from one of our Meiji Gakuin boys. When he went to Tokyo, I thought I had never seen a more forlorn-looking youth. Four years in the Capital have worked wonders. Mr. Johnson has sent him up into the mountains to conduct a summer chapel. I am sure he is going to "make good." We have also had another guest, Miss Bryant, an Australian woman of the C.M.S. She lives in a little Ainu village, hundreds of miles from any other foreigner. We were the first foreigners (except Dr. Starr of Chicago) she had seen in six months. She is devoted to her work, and the Ainu call her "Our Lady of the Village."

Many foreigners think the Japanese are not as friendly as they were a few years ago, but we have not felt it here. I am not of the kind who love the people in lumps, either; some I love, some I like, some I tolerate.

The pastor of our Sapporo church has been in America two years and is now on his way home. The church has gained in all departments. Eighty are now being prepared for baptism; membership will soon reach 500. Sapporo could be called the most Christian city in Japan.

Sadie M. Johnson.

(Mrs. Weston T.)

SUGGESTIVE.

A number of school teachers come to me once a week for English. One of them has been a very eager student for many years, but he lived in country places with few opportunities. Wishing for practice in letter-writing, he sent to the *Outlook* a request for correspondents. They offered by twenties and forties. He was overwhelmed with letters, most of them of the kindest and most helpful spirit. Some came from agnostics, and propagators of queerisms, all generously supplying quantities of printed matter. One writer was "surprised that an intelligent Japanese should accept the pagan-Jewish superstitions" of Christianity. Another, less polite, called him "an old fool" for being a Christian.

I had known nothing of his request, but was interested to see how these confusing ideas would affect him, so I kept still and waited to hear his opinions. First, he was "surprised to find so many kinds of people in America." Some publications from Philadelphia he dubbed "a different kind of Gospel from that in the New Testament." Of Christian Science, he labored through three pages and said it seemed "utter foolishness." The thing he was digging at hardest was a sermon by Dr. Abbott (sent from some farmer in Maine) which he was translating for the little church paper. His comment on this was that it seemed to be "the true thing." I was glad to see that his long acquaintance with the New Testament had given this man a taste for the better things and discernment to put aside the less profitable or doubtful discussions.

June 15. This is probably my last letter before turning homeward. Only one month now left for Tanabe, then one week in Osaka for final preparations, another for Mission Meeting and then, the ship! Just now little things are taking my time. "Shall I put in two pleats or three? Is this skirt worth taking home, or shall I put it in the rug rags? What will pack to best advantage in this box?"

Julia Leavitt.

CHANGES AFTER FURLOUGH.

As Wilmina School is now well supplied with teachers, it was decided at a meeting of Osaka Station that I could open up work in an out-station—just the

thing I had long wanted to do. So here I am fifteen miles from Osaka, the only missionary in South Kawachi province. This town has but fifteen Christians and a population of 4,000. There is a circle of villages at the foot of the mountain where there are no Christians. In this country village nothing could be obtained but a native house and, while that entails many inconveniences, I hope I shall never be called upon to give it up to live in the city again. The air out here is fine. Just back of my place (which is high) runs the river and across the river are the mountains. I have a thrifty woman cook and for Bible woman, a girl who graduated from Wilmina last year. With Sunday work, classes for women, children, and middle school students, in this and two other villages, I scarcely have time for the necessary preparation.

Mary H. Ransom.

PROBLEMS AT SAPPORO.

The date of your letter has exceedingly pleasant associations for me. It is the day on which my mother sailed for Japan.

Miss Margaret Moore, who helped us royally and did such fine missionary work here during the year and a half of her stay, left us at the close of the winter term. Three flourishing Sunday-schools, a weekly preaching service, and a Y. W. C. A. for girl students of Sapporo, all owe their existence to her initiative in that short stay. Her going has left only two of us here for this term. Miss Smith and I manage, by omitting one or two classes and by availing ourselves of my mother's help. We have between 120 and 130 pupils, a good number to handle. The recommendation, last year, by the Minister of Education, for industrial rather than cultural training, shows even more effect this year. When our new sewing and other classrooms are put up this summer, we shall be able to strengthen the industrial side and to add, I hope, some cooking classes.

This spring one of our girls withdrew, to enter the Buddhist girls' school, because that has "Government recognition," and from it she could be exchanged into the equivalent class of the public school in the city to which her family were removing. But she found they had no English of the grade she had been

doing, and her Japanese work was mostly review. It was not more than two weeks therefore, before she was applying for re-admission here.

Alice M. Monk.

TOKYO WOMEN'S CAMPAIGN.

We are having splendid results from the "Women's Campaign" which was organized last winter. It was determined to put a Gospel, a tract, and an invitation to attend church services, into the home of every woman in Tokyo. The map of the city was divided into sections and a portion given to each church, or society, all denominations included. There has been no overlapping and the most friendly co-operation has existed all along. It has shown up large districts in this great city where there has never been any Christian work done. Results are coming in; Sunday-school memberships increasing, meetings for women well attended, new faces at every gathering. This work is done jointly by missionaries and Japanese women, always in connection with the church of the district worked in, or the nearest church.

A vast Sunday-school rally was held in April in the National Wrestling Hall in Tokyo, when twelve thousand children were gathered from the city Sunday-schools and made the welkin ring with their hearty songs. It was one of the most inspiring meetings of a religious nature ever held in Japan. No one who saw it could ever forget it.

Isabelle Mae Ward.

KANAZAWA COMMENCEMENT.

We had Commencement March 26. This was my first as Principal, so I was rather anxious. Everybody was very kind and helped me as much as possible. These public functions are so formal in Japan, it is hard for us foreigners to do

everything in a proper Japanese way. Our guest of honor at Commencement is always the Governor of this province or his representative. This year the Governor came himself.

We had the largest class that ever graduated, twenty-nine. Seventeen were baptized Christians. Our entering class is a good deal larger than last year and nine of our girls have come back for post-graduate work. Three of last year's graduates have married Christians. I had a letter from one of them lately. She is away in a little town in Manchuria where there are not many Japanese but, she said, she and her hus-



PRESBYTERIAN PREACHING AND S. S. PLACES, KYOTO

band could talk together about Christ and they often sing hymns together. There is no church there. She had often gone to see Mr. and Mrs. Winn, at Dalny, and enjoyed it very much.

In Mrs. Fulton's absence I had to give out diplomas at Kindergarten Commencement also. There is so much bowing to be done in connection, that I had plenty of back exercise on those two Commencement days. It was so amusing to see the little tots come up and go through the formal bowing, that I almost forgot when to bow myself. We had thirty-one graduates. All the beauty of cherry blossom season is here, April 21st.

Janet M. Johnstone.

AT JOSHI GAKUIN, TOKYO.

Our chapel looked very pretty for Commencement, with palms, magnolias, and pink plum blossoms. The address

was by Dr. Wyckoff. Every member of the graduating class is a Christian; the nine have all scattered now. Four are teaching in other schools, one is a missionary's helper, one is taking a kindergarten course, another studying music, one is helping in this school, and the youngest member, daughter of a pastor, is in her own home.

There were special evangelistic meetings held all over Tokyo, during the first quarter of the year. Many, especially those who have known of Christianity for some time, were led to make their choice. Eight of our own girls were

much strengthened if we can do much more of this, and evangelistic work done through the school promises to be particularly acceptable and effective.

The question of co-operation being at last settled in our Mission, we are free to give ourselves to the co-operating itself. And here we need prayer especially.

Azumaya, July 16.—The Y. W. C. A. is holding Summer Conference here. Miss Mitani of Joshi Gakuin is president; about 100 delegates on hand.

Elizabeth P. Milliken.

RESULTS.

I am sorry this is my last year before furlough, because more people come to classes, which makes more houses in which to call and gradually, as the boundaries widen, new possibilities appear. I entered upon woman's work in Tsu only last fall. Some who have been in my Bible class now want to be baptized, but must wait because of opposition in their homes. I am told it is specially hard in this *ken* for old people to break away from their habits of thought. One gentle little lady, who came to Bible class a few times, died suddenly and, as nearly as I could learn the cause, it seems she could not live in the old way her parents do, it was so oppressive and depressing. She had not force enough to break away from it, so having nothing to live for, she just lost courage and gave up life.

One night after about 150 persons had crowded into our house, to see magic lantern pictures of Christ's life, a young man as he said good-night added, "From to-night I will accept the Church belief." After Bible class last week, a thoughtful woman whom I admire said she meant to be a Christian; since the talk that afternoon she wanted more than ever to be baptized and will take a public stand, when she can.

We have successful cooking classes. The women go home and make the dishes they have been taught, and their husbands enjoy it so much that, when I am going to my work, sometimes a man on the train comes and introduces himself as the husband of such-a-one in my class. Then they come out to other meetings. In Kameyama one whole family came, and we have a Bible lesson in connection with the cooking lesson.

Mary B. Sherman.



A WEST JAPAN GROUP.

Left to right: Misses Alexander, Morgan, Robertson (former Cumberland Mission), and Miss Maguet.

baptized on Easter Sunday and one since.

Matilda H. London.

All my afternoons now go to paying and receiving visits, and I find the occupation enchanting. This is a big town and one call requires much time, for tea-drinking and ceremony must pave the way to intimacy. I have lately made about one hundred visits and have about four hundred on my list. In many cases a first call can be followed up by notes, invitations, gifts of books, flowers, and perhaps some regular arrangement for Bible study. It has been a surprise, though we knew the time was ripe, to find how many homes are open for direct Christian teaching. The school will be

How Do Osaka School-Girls Turn Out?

Thinking it may interest you to know how some of the former pupils of the Wilmina Girls' School are living, I have translated some letters from the last number of the *alumnæ* magazine, a semi-annual.

Mrs. Matsuye Babe, class of 1892, wife of the pastor of Osaka West Church:

"Time flying swiftly as an arrow, eighteen years have gone since I passed out of the door of learning. I have lived during that time under the beneficent care of the Heavenly Father. Since my marriage I have had several severe illnesses but each time recovered by the help of God; and I have received from Him the treasure of half a dozen children, all of whom have most excellent health. The oldest, a daughter, is now in the graduating class of my *Alma Mater*, the first granddaughter of the school. As I am the wife of a pastor, I have had frequent experience of trouble, and can sympathize fully with the many sick and troubled of this world. I am thankful I can use my small power in working for home, society, and church."

Mrs. Tei Fukui, class of 1904. Wife of an evangelist:

"As I have no servant, I must be housekeeper, nurse and servant in my home. While my little daughter is awake I cannot sit down to work, so do the washing and other work about the house. When she is asleep, I sew. While I am washing she plays in the water and sand by my side, and talks all sorts of cunning things. When she gets tired of this I take her by the hand, or put her on my back, and we go for a walk, making companions of nature and feeling anew the wonders of creation. I am very fond of reading, but if I sit down at my table, open a book and bend my head to read, she is sure to come and pull my sleeve, saying, 'Mamma! Mamma! Let's go outdoors.' It is very amusing."

THERE are seven hundred hotels in Yamada, a city of only 40,000, all to accommodate the pilgrims who visit two famous Shinto shrines at Yamada. In springtime, 1,000 to 10,000 pilgrims arrive daily. Once in twenty-one years they rebuild the shrines, and 1909 was the year. Even Rev. W. F. Hereford was summoned to aid in hauling stones from the sacred river, but he was excused on the ground of absence.

Mrs. Rei Yasuhara, class of 1905:

"When I received from my dear teacher the picture postals of the school with the willow drooping at the gate and making the whole scene picturesque, I longed to see my old friends once more and once more live the care-free life of the kilt-skirted school-girl. Now I have a child and my life is the ordinary monotonous life of nurse and vegetable buyer,



ENTRANCE TO WILMINA SCHOOL, OSAKA

smelling of the kitchen, and often I feel that it is a very low way of living. But such an unsocial person as I am is not suited for attendance at evening balls in elegant dress, but rather watching the kitchen fire is my heaven-sent duty. For reading, I have the daily papers and monthly magazines, and also wait most eagerly for the *alumnæ* magazine."

This last young woman is accustomed to elegant dressing, but has a very shy disposition, truly more fitted to home life than to shine in gay society.

Agnes Morgan.



REV. THOMAS F. WALLACE, D.D., MISSIONARY IN MEXICO
the last thirty-two years; Rev. Wm. Wallace, his son (twenty years in Mexico), and his family.

Dr. Wallace was taken ill with pneumonia at Saltillo where he was living. He wished to reach his wife in Minneapolis, whom he was accustomed to visit every year, but died *en route* in Chicago at the home of his only daughter. He leaves besides her, four sons, and their mother who is in delicate health. His death occurred at the very time when his missionary son, William, was himself in the Presbyterian Hospital, New York. Their plans had been laid for the father to remove to Coyoacan, this season, and while continuing his work make his home with his beloved children and grandchildren.

Dr. Wallace's missionary service covered forty-seven active years, of which fifteen were spent in Bogota, Colombia, before he was transferred to Mexico. From the "Minute" adopted by the Board we quote the following passages:

Dr. Wallace was more widely known and better beloved in Mexico than anyone of our missionaries in that republic. . . . His preëminent characteristic was that of an itinerating mis-

sionary. He could say most justly with the great Apostle, "I kept back nothing that was profitable unto you, but have showed you and have taught you publicly from house to house." He traveled many thousand miles, visiting churches, calling at homes, talking with individuals or addressing societies, Sunday-schools and congregations. . . . He was genial in disposition, large-hearted, whole-souled.

In the last Annual Report presented by the Board to the General Assembly is the following statement:

Until the end of the year 1909 the work in this region has been under the care of Dr. T. F. Wallace, our veteran missionary, the one who opened and founded the churches in nearly all this region more than twenty-five years ago. Dr. Wallace's report shows that he spent a good part of the year going from place to place holding services and preaching with all his old-time vigor. His report does not show how much he is appreciated by the scores of families in which there are three and sometimes four generations of Christians who look to "Don Tomas" as their spiritual guide and counsellor.

An affecting memorial service, in Spanish, was held in a crowded chapel at Saltillo.

HOME DEPARTMENT

TENTH VOLUME OF UNITED STUDY SERIES

Western Women in Eastern Lands: An Outline Study of Fifty Years of Woman's Work in Foreign Missions.

FOREWORD AND CHAPTER 1.

Summarize beginning of the United Study Course; its general purpose; character of previous text-books; some outgrowths of the ten years' study.

CHAP. 1. WHAT OUR MOTHERS HAVE TOLD US.

Sketch position of women a century ago in: Literature; Law; Industry; Education.

Mary Lyon. Outline career and influence on mission work, at home and abroad, of this pioneer in women's education.

The Abolition Movement, women's part in it.

The Suffrage Movement, its inception and progress.

The Civil War, formative and educative influence.

Forerunners of organized work in Foreign Missions; early societies; Mary Webb; Sally Thomas.

Some pioneer organizations in different denominations.

Chronological list of earliest societies.

Widespread organization of Woman's Union Missionary Society; its president, Mrs. Doremus. (See frontispiece).

Organization of Congregationalists; Methodists; Presbyterians; Baptists.

Trace effect on Christian women at home of this organized work.

Its Effect on the churches.

E. E.

TWENTY-FOURTH Annual Meeting of the Woman's Foreign Missionary Society of the Synod of Baltimore, will be held in Baltimore, Tuesday and Wednesday, October 25 and 26, 1910. All sessions in Central Presbyterian Church, Eutaw Place and Dolphine Street. Those desiring entertainment will please apply to Mrs. S. B. November, 1413 Bolton Street, Baltimore, Md.

SUMMER SCHOOLS OF MISSIONS

At Northfield, Mass., July 21-28.

The Fiftieth Anniversary of the organization of Women's Foreign Missionary Societies in America, and the tenth of that of United Study of Missions, brought together over 400 delegates, representing many denominations, for a notable school and conference.

Dr. A. T. Pierson opened each morning with a Bible lesson. After that, chapters of *Western Women in Eastern Lands*, the study text-book of the year, an inspiring history of woman's work in foreign missions, were presented in daily lectures by the author, Mrs. Montgomery, with valuable suggestions as to the use of the book for missionary meetings. Study classes were, of course, the leading feature of the sessions, and an exceptionally fine Normal Study Class was led daily by Miss Peacock of Philadelphia. The Junior book, *The Finding-Out Club*, was also taught, and Mrs. Montgomery conducted the Story Hour for Juniors. Each day a class on "Methods" was directed by Mrs. Germond.

Evening meetings were addressed by Rev. S. R. Vinton, Dr. R. S. MacArthur of New York, and Dr. Arthur J. Brown who brought a message from Edinburgh.

The dominant thought of the meetings was emphasized by Dr. Samuel Zwemer on Sunday: "As my Father hath sent me, even so do I send you."

An unusually large number of young people came to Northfield and enjoyed the pleasures of camp life, and sunset meetings on Round Top were particularly theirs. Mrs. Zwemer, Miss Ruth Paxon, Mrs. Montgomery and Miss Harriet Taylor brought messages which will live long in the hearts of the girls.

Impressive, and by no means the least instructive feature, was the Pageant of Missions, representing the progress of Western women in Eastern lands. It was presented by over one hundred people in costume, before several hundred spectators and made an indelible impression on the hearts of all. Denominational and Missionary Rallies were held, and the spirit of prayer and praise was unusually manifest. This occasion marked the passing of the first half century of woman's work in foreign missions and the beginning of a new era of deeper* consecration and greater activity than ever before.

E. G.

*We would fain hope.—EDITOR.

At Boulder, Colorado, July 4-12.

Some 472 people were present from 18 States, of 19 denominations, Presbyterians leading with 153 enrolled. A success in its spirit, its programme and the general feeling of friendliness which prevailed. Mrs. A. L. Berry of Chicago gave the lectures on *Western Women in Eastern Lands*. This was her first year at Boulder and she soon won all hearts both by her personality and by her work. Mrs. D. B. Wells' text-book was *Advance in the Antilles*, and she made us feel that it was a big subject in potentiality and not just two little islands we were studying about.

The topic, Young People's Work, was in charge of Miss Miriam L. Woodberry

of New York, a charmingly original person. The young people's luncheon conference had so grown in popularity that it was possible to accommodate only about half who applied for places. Mrs. E. P. Costigan of Denver held ever-increasing crowds of children spellbound during the Story Hour by her stories, each with its little moral, which they saw although it was *not* thrust down their throats.

Strong and encouraging messages were brought by missionaries: Miss Isabel Crawford, on N. A. Indians; Miss Ida Shannon, Japan; Dr. Mary Riggs Noble, one of Colorado's daughters, on India. The last address was spoken of by many as one of the strongest missionary appeals they had ever heard.

Lida D. Robinson.

CHANGES IN THE MISSIONARY FORCE**ARRIVALS:**

- June 25.—At Vancouver, Rev. John Murray from Tsinanfu, China. Address, Cranbury, N. J.
- July 3.—At New York, Rev. and Mrs. Wm. Wallace of Mexico. Address, care Mrs. T. Sanders, Mahtomedi, Minn.
- July 6.—At New York, Rev. and Mrs. E. L. Mattox and daughter from Hangchow, China. Address, Fairfield, Iowa.
- July 8.—At San Francisco, Mrs. M. E. Lyon and Miss Lois D. Lyon from Hangchow, China. Address 715 So. Hope St., Los Angeles, Cal.
Rev. and Mrs. C. D. Herriott and two children from Hangchow, China. Address, care A. S. Taylor, Trestle Glen, E. Oakland, Cal.
Rev. and Mrs. C. A. Clark and child from Seoul, Korea. Address, 5958 Ontario St., Austin Station, Chicago, Ill.
- July 10.—At New York, Rev. and Mrs. Chas. F. Bernheisel and child from Pyeng Yang, Korea. Address (see p. 214) care Dr. Allen Kirkwood, Quissett, Mass.
- July 11.—At Montreal, Can., Miss Annie H. Gowans from Paotingfu, China. Address, 5 Dupont St., Toronto, Can.
- July 12.—At New York, Rev. John Wherry, D.D., from Peking. Address, Newark, N. J.
Rev. and Mrs. Jas. W. Hawkes from Hamadan, Persia. Address, care Dwight H. Day, 156 Fifth Ave., New York.
- July 13.—At New York, Mrs. L. C. Van Hook from Tabriz, Persia. Address, Board of the Northwest, 328 Wabash Ave., Chicago, Ill.
- July 14.—At Boston, Rev. Paul Bergen, D.D., Mrs. Bergen and son. Address, 286 Norton St., New Haven, Conn.
- July 15.—At New York, Rev. Samuel Jessup, D.D., from Syria. Address, Montrose, Pa.
- July 16.—At San Francisco, Rev. and Mrs. J. B. Dunlap from Bangkok, Siam. Address, Wooster, Ohio.
- July 17.—At Montreal, Rev. C. H. Fenn, D.D., Mrs. Fenn and three children. Address, 13 Lawton Ave., Auburn, N. Y.
- July 18.—At Phila., Rev. and Mrs. J. N. Hayes and two children from Soochow, China. Address, Hensonville, N. Y.
- July 20.—At New York, Rev. and Mrs. Henry C. Schuler from Resht, Persia. Address, Blue Earth, Minn.
- July 24.—At New York, Rev. H. C. Velte; 31st, Mrs. Velte and two children, all from Saharanpur, India. Address, 127 State St., Harrisburg, Pa.
A. S. Wilson, M.D., Mrs. Wilson and five children from Kodoli, W. India. Address, 1317 Lake Ave., Pueblo, Colorado.
- July 29.—At New York, Miss Elizabeth Carothers from Lakawn, Laos. Address, 541 Lexington Ave., New York.
- August 2.—At New York, Miss La Grange from Tripoli, Syria. Address, Montrose, Pa.
Miss Ottora Horne from Beirût, Syria. Address, 1159 Harrison Ave., Columbus, Ohio.
- August 5.—At San Francisco, Rev. and Mrs. W. C. Dodd and daughter from Laos. Address?
- August 7.—At New York, Mr. and Mrs. R. B. Hummel and son from Lolodorf, Africa. Address, 105 So. 11th St., San José, Cal.
Rev. Samuel A. Moffett, D.D., from Korea. Address, Madison, Indiana.
- August 8.—At New York, J. Franklin Kelly, M.D., Mrs. Kelly and two children from Nodda, Hainan. Address, 814 So. 30th St., Omaha, Nebraska.

DEPARTURES:

- August 6.—From New York, Miss Margaret Anna Frame to join East Shantung Mission, at Tengchou.
 August 9.—From San Francisco, Rev. and Mrs. Wm. N. Blair and three children, returning to Pyeng Yang, Korea.
 Rev. Henry W. Lampe returning to Seoul, Mrs. Lampe to join Korea Mission.
 Rev. and Mrs. Paul R. Abbott and child to join East Shantung Mission.
 August 10.—From New York, Miss M. Louise Law, returning to Sidon, Syria.
 August 13.—From New York, Miss Martha Bell Hunter returning to Colombia Mission, S. A., after an absence of five years.

MARRIAGES:

- May 13.—At Hankow, China, Miss Leada M. Newman to William L. Berst, M.D., both of Chenchow, Hunan.
 May 23.—At Purcell, N. Dakota, Miss Margaret Elizabeth Moore of East Japan Mission to Rev. Milton Louis Clemens of Hopkinsville, Kentucky.
 June 30.—At Seoul, Korea, Miss Mable Rittgers to Mr. John F. Genso, both of Korea Mission.
 July 30.—At Yokohama, Japan, Frances Fenton Cattell, formerly in charge of Tooker Hospital, Soochow, China, to Rev. Benjamin L. Ancell of the American Protestant Episcopal Mission, at Yanchow, China. Mr. Ancell was formerly at Soochow.

DEATHS:

- July 23.—At Chicago, Ill., Rev. Thomas F. Wallace, D.D., of Mexico, seventy-seven years of age and forty-seven years a missionary.
 August 5.—Rev. E. Allen Enders of Fatehpur, N. India, aged forty-three years. He leaves a wife and three children, the youngest eleven years old.

RESIGNATIONS:

- Rev. Jas. Bedford Brown, Syria Mission. Appointed 1907.
 Mrs. Jane Beekman Brown, Syria Mission. Appointed 1908.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions:—

<i>Historical Sketch</i>	10 cts.
<i>Question Book</i>	5 cts.

Schools and Colleges in:

<i>China and India</i>	4 cts. each; dozen, 40 cts.
<i>Other Countries</i>	3 cts.; doz., 30 cts.
<i>Medical Series</i>	each, 3 cts.; doz., 30 cts.
<i>Home Life Series</i>	each, 2 cts.; doz., 15 cts.
<i>Hero Series</i>	each, 2 cts.

The Year Book of Prayer, 10 cts.

Mission Study Class Series No. 1: VII vols.

Mission Study Class Series No. 2:

The Nearer and the Farther East.

The Gospel in Latin Lands.

Western Women in Eastern Lands (1911)

cloth, 50 cts.; paper, 30 cts.

How to Use (on the new text-book). . . 10 cts.

The Finding-Out Club, for children. . . . 20 cts.

From Philadelphia

Regular meetings of the Society discontinued during July and August.

Send all letters to 501 Witherspoon Building. Prayer-meeting the third Tuesday of each month at 11 o'clock. Visitors welcome.

PRAYER MEETING, Sept. 2. Topics: *Our Auxiliaries. Japan.*

THIS date (above) will be reunion day, after the long vacation. Mrs. J. Beatty Howell will lead. Afterward a visit to our freshly renovated rooms at "501" will be in order, where every provision for carrying on mission work—books, magazines, reports, leaflets, maps, curios and decorations may be found for a small price, or free.

NEW MISSIONARIES: Miss Blanche E. Bonine of Lancaster, Pa., has been appointed and assigned to Mexico Mission, having been a successful teacher among the Mexicans of Santa

Fé, New Mexico, and Miss Hannah E. Kunkle of Saltzburg, Pa., has been assigned to South China Mission, where she will be welcomed by her brother, Rev. J. S. Kunkle of Lien-Chou. The time of their departure has not yet been fixed.

"SOMETIMES a light surprises," as when proof of loyalty and confidence comes, by accident as it were, to cause our blood to tingle and our hearts to glow with gratitude.

This from a meeting in Washington, D. C. Presbytery: the leader proposed the following pledge of allegiance, which received "a fine indorsement."

"We now therefore with one voice, and the consent of heart and tongue, do publish and proclaim that the organizations of our Church—our Auxiliary, Presbyterial and Synodical Societies, our Women's and Assembly's Boards, are our lawful and rightful Leaders to whom we acknowledge all faith and constant obedience, with humble and hearty affection, beseeching God, for whose service and glory they exist, to bless them with long and happy years."

NEW LEAFLETS: *A Standard of Excellence* (free): A card containing ten "counsels of perfection" for Auxiliary Societies, prepared by a presbyterial president. *How Not to Do It*, by Mrs. B. B. Comegys; this clever little dialogue, given at the Biennial Assembly in Cincinnati, has been printed for wider usefulness, 2 cts., 20 cts. per doz. *Does Brazil Need Protestant Missionaries?* by Rev. G. A. Landes. *The Yellow Slave Traffic*, by Donaldina Cameron: two new and timely leaflets from the Assembly's Board of Foreign Missions.

LEAFLETS ON JAPAN. *A Half Century of Evangelism in Japan* (new), Rev. G. W. Fulton, D. D. *A Missionary Imagination*, Rev. J. E.

Hail; *A Novel Life Preserver*; *Home Life in Japan*; *March Third in Japan* (story of the Feast of Dolls, for children); *Neesima*, (A Hero); *O Kei San*; each 2 cts.; *Historical Sketch of the Missions in Japan*. New edition, revised by Dr. Geo. Fulton, 10 cts.; *Japan for Juniors*, 20 cts.; *Schools and Colleges in Japan*, 3 cts.; *Japanese Lullaby*, 1 ct.

From Chicago

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

PERHAPS none of us know just how much we value our good friend *The Interior*, until we miss it for a time and find it again, as one lady rejoiced to do, in a reading room in Venice.

THE Summer School of Missions, under auspices of the Interdenominational Committee of the Central West, representing Women's Boards of Foreign and Home Missions, held its sixth session at Winona Lake, June 23-30. Twenty-one States and fourteen denominations were represented with a registration of 354.

Each morning we met with Mrs. Berry for an hour of most helpful Bible study, followed by lectures on the new book for 1911, *Western Women in Eastern Lands*, by Mrs. Montgomery, who is also the author of the book. Several missionaries from the foreign field gave thrilling accounts of their experiences and of conditions existing in the countries where they have labored. Among them were Rev. Willis Hotchkiss of Central Africa, Dr. Headland of Peking, China, and Miss Mabel Gilson of Laos. During missionary hour Sunday afternoon, twenty missionaries were on the platform, bearing testimony to the advance of Christianity in heathen lands.

The words of our Saviour who said, "These things ye ought to have done, and not to have left the other undone," were made clear as Mrs. D. B. Wells, in her masterly lectures on Cuba and Porto Rico, showed the great need of the Gospel and Christian culture in those islands. There were four speakers from Porto Rico, who gave appreciative accounts of the work of the Presbyterian Hospital at San Juan.

Rev. Charles Little, D.D., Moderator of General Assembly, made an address the first day of the Summer School. How can I tell of that early Sunday morning prayer-meeting before breakfast, when some of us took a ten minutes' walk to Indian Mound, climbed the hill and, sitting under the trees, were led by a representative of the Friends, Mrs. Vicars, in a service of prayer and praise? It was good to be at dear, quiet Winona and to feel such a spirit of union and harmony as prevailed. It is hoped that as we meet again next year on June 24, a still greater number will come and share with us these good things.

Mrs. James Frothingham.

LEAFLETS: *Presbyterian Women in Eastern Lands*, 10 cts.; *A Half Century of Evangelism in Japan*, March 3d in Japan, *Something Better*, *Story of a Shrine*, *A Tokyo Lily*, *How Not to Do It*, each 2 cts.

From New York

Board meetings discontinued until October. The Rooms will be open all summer except on Saturday afternoons. Send letters to Room 818, 156 Fifth Avenue.

WITH the approach of September, plans will be in the making for the coming winter's work

of our societies. It will be the time to make arrangements for any new forms of work that are to be taken up. Now that the idea of the Extension Department of the Society has been grasped, it is time that it should be started in many of the local societies. Will not the presidents of societies look into the possibilities in their own churches, send to the Board for literature, and do what they can to widen the circle of influence of their societies through this new department.

SPECIAL notice to Young Women's Societies! Your missionary, Mrs. C. F. Bernheisel, is at home on furlough, and she hopes to meet many of her correspondents. Mrs. Bernheisel will spend the winter at Middletown, N. Y., and may be addressed either there or, care of the Board of Foreign Missions, 156 Fifth Avenue.

SECRETARIES of Literature who are on the lookout for new leaflets for fall meetings will be glad to hear of several recently published. Mrs. Prentice's *Historical Sketch of Forty Years of the Women's Board* will be interesting to all. A bright little dialogue called *How Not to Do It*, by Mrs. B. B. Comegys, might serve as a healthful warning to many societies. A short leaflet by Rev. G. A. Landes, entitled *Does Brazil Need Protestant Missionaries?* reveals some appalling conditions in the priesthood in that country. *The Yellow Slave Traffic* tells of a part of our work for the Chinese in America of which we Easterners are oftentimes ignorant. It gives a thrilling story of the rescue of two Chinese girls from slavery. There is also ready a revised edition of the *Historical Sketch of Missions in Japan* brought up to date.

ALL who expect to use the new text-book, *Western Women in Eastern Lands*, this next winter, will hail with delight a new 10-cent booklet called *Presbyterian Women in Eastern Lands*, recently published. We have for a long time needed some biographical sketches of the courageous women who have gone out under our Church and lived lives of quiet devotion and unknown heroism in the dark places of the earth, and here at last we have a beginning. The booklet contains the stories of Mrs. Hepburn of Japan, Mrs. Harriet N. House of Siam, Mrs. Nevius and Mrs. Julia Mateer of China, Miss Nassau of Africa, Miss Mary Jewett of Persia, Dr. Sara Seward of India, Miss Mary Campbell of Laos, Mrs. Underwood of Korea, and Dr. Mary Eddy of Syria. The biographies are all intensely interesting and inspiring.

LEAFLETS for September: *A Half Century of Evangelism in Japan*, *Buddhism*, *O Kei San*, *Self-Restraint*, *Why Send Missionaries to Japan?* each 2 cts.

From St. Louis

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 708, 816 Olive St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

PLEASE note the change of Board's headquarters and send all communications to Room 708, Odd Fellows Building, 816 Olive Street. Once again it was deemed necessary to seek a new home, and having selected this one, we trust it will prove an abiding place until the Presbyterians in St. Louis shall unite in the erection of a Presbyterian Building.

AT each meeting, such sweet and helpful

lessons are brought from God's Word that we wish all of our constituency might meet with us and share them. Since that cannot be, may we request a prayer from the different parts of our territory, asking a blessing on all the work planned for and to be done by your Board? The cause of the Master requires more money—a greater number of laborers, and much unselfish, earnest prayer. When God's servants are faithful in prayer, more things are wrought than the world ever dreams of.

EARLY in June, we were deeply grieved to learn of the severe illness of Dr. Emma E. Fleming, until lately missionary to Ichowfu. What was our pleasant surprise to greet her at our first meeting in July! Dr. Fleming said she was sure that her rapid recovery was the direct result of the many prayers offered in her behalf.

It is gratifying to know that our societies are broadening in the manner of their giving, and that, one by one, they are adopting the "Station Plan."

THE number of Chapters in Westminster Guild is on the increase, and we trust to be able to report the number doubled during this year, so that many young women shall enlist in the work of their King.

OUR sister Boards were brought very close to us through the report of our Central Committee member, Mrs. Clarence Beck, whose account of that interesting Conference was most thoroughly enjoyed.

LETTERS were received from Mrs. C. H. Derr, Chenchow, Hunan; Miss Agnes Morgan, Osaka, Japan; Mrs. D. S. Hibbard, Dumaguete, P. I.

THE Synodical Society of Kansas will meet in Lawrence, Kas., October 5-6-7. There will be a Conference of officers on the evening of the fifth, regular session commencing on the sixth.

From San Francisco

920 Sacramento St. Meetings on first Monday of each month at 10.30 and 1.30 o'clock. Executive meeting on third Monday.

DR. ARTHUR J. BROWN Secretary of our Assembly's Board, says in his report of the Conference at Edinburgh: "It is disastrous to get a wide vision and a noble inspiration and then fail to act upon them. Too many conventions from which great things were expected, have accomplished little because their effect was dissipated by inaction. Talking and praying must be followed by doing." This thought is applicable to all our missionary organizations. We must be instant in season and out of season; must see that we are making substantial growth in every department of our work.

It seemed necessary to organize a Synodical Society, to be under jurisdiction of the Occidental Board, because of the growth of our work and of our enlarged territory; thus we are falling into line with the other women's organizations. Besides the great State of California, Arizona, Utah and Nevada have become a part of Occidental Board field. Syn'l Society will serve as a link between presbyterial societies and the Board, and will lighten the work of presbyterial officers. Auxiliaries and Young

People's Societies will report, as they have been doing, to presbyterial officers.

PRESIDENT of Synodical Society is Mrs. R. W. Cleland, 5138 Pasadena Avenue, Long Beach, Los Angeles; Corresponding Secretary, Mrs. Carl Johnson, 1703 West 24th Street, Los Angeles. The names of remaining officers will appear in our *Annual Report*.

THE Christian Endeavor Society of Ukiah, Cal., has decided to contribute twenty dollars for the support of a boy in Rev. Ray C. Smith's School in India, the money to be sent in quarterly payments. Miss Lawrence McCready is their Secretary.

MISS MAY BROWN of Mendocino, Cal., writes that their C. E. Society has given \$40.00 for support of a Bible Woman in China. Their C. E. president, Prof. Harold Smith, is appointed as teacher in a school at Chefoo. Miss Brown writes that this step is the direct result of their Missionary Reading Contest.

ARIZONA sends the encouraging news of four new Senior societies, one Intermediate and two of Young Ladies. Dr. Merwin's visit was much appreciated there, as elsewhere.

LOS ANGELES reports five new Senior societies. Their greatest pride is in five young ladies going out to the foreign field. Seven societies have their own worker, either missionary or native.

UTAH sends a full report. The new secretary, Miss Mary Martin, tells of four new societies, a gain in members, large gain in gifts.

MISS CARRIE L. MORTON, Mission Study Secretary, announces that the new text-book for young people is *An Oriental Land of the Free*, a study of Laos by our Missionary, Rev. J. H. Freeman.

MRS. L. A. KELLEY has written two new stories for the Board: *The Day's Work*, telling of the novel round of duties that engage a family of sixty, from morn till eve. It gives a glimpse of a happy but strenuous life at 920 Sacramento Street. The other is an interesting account of the rescue of one of the Chinese slave girls and is entitled, *The Story of Qui Ping*.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 355 Tenth St., Portland.

WE have made mention in previous notes of the new Missionary Substitute Committee. This committee is composed of forty-five women—three in each Presbytery—who are "formulating plans for a course of education on *sharing*, thus opening our eyes to the privileges and joys of giving largely," as the chairman writes. From all over our territory have come back enthusiastic replies from presbyterial chairmen. One writes: "You know I am not a rich woman but I believe I could pledge \$100 toward a missionary's salary. As soon as possible I shall visit throughout my Presbytery and hope to do all in my power to enlist other women." Another writes: "I shall do more giving, I cannot do more working." Another: "I am heartily in favor of education in giving

or better, sharing." Another, "I live twenty miles from a railroad and our Presbytery is scattered and there are not many rich, but we can but do our best to try to enlist some in sharing." We hope great things from this new effort.

ONE of our secretaries addressed a letter to every pastor's wife in our constituency, many of whom have within a year or two come into our fast-growing territory; this letter explained to these influential women the methods and work of our Board, asking for their co-operation. Many bright, earnest replies have been received, showing interest and determination to aid the work in every way in the writer's power. We look for results from their efforts.

OUR dear Miss Hatch is again to take up work with us as Field Secretary. She starts out September 1, for a ten months' itinerary. She will be most helpful in organizing all kinds of societies—Women's, Y. P. S. C. E., Westminster Guilds and, especially, Children's Societies and Study Classes. Miss Hatch has been studying and informing herself all summer in Conferences at Winona, Silver Bay and Northfield, and will be able to give valuable information upon all questions pertaining to our work. We do not need to bespeak a welcome for her from any place where she has ever been. She is a consecrated woman who gives her best and that best is worth having. Our prayers go with her.

THIS is the month for taking up our Study Classes. If you have not a class, you want one! The new foreign study books for Women's Societies, Westminster Guilds and S. C. E., are *Western Women in Eastern Lands*, 30 cts. and 50 cts., *An Oriental Land of the Free* (Laos), 35 cts.; for Juniors or Intermediates, *Servants of the King*, 35 cts., and *Under Marching Orders*, 35 cts., and for children, *The Finding-Out Club*, 20 cts. Any or all of these can be obtained from Miss Abby Swift Lamberson, 335 Tenth Street, Portland, Ore. Also address Miss Lamberson for lantern slides. She reports a new set on Japan.

WE have just telephoned Mrs. Pratt, Secretary for Juniors and Bands, to see if she has any message for our notes and she replies: "I am very much encouraged because I have had so many more replies to my letters than ever before. Why, I've heard from almost every one—think of that!" She has a splendid letter from Mr. Bible and promises us extracts for our next, which the children may be glad to read.

FROM our young Synod, Idaho, "Gem of the Mountains," comes the news of a third Presbytery, that of Twin Falls. Mrs. Barton, president of Boise Presbytery, went over and assisted in the organization of a presbyterial missionary society. Mrs. Horatio Miller of Twin Falls is president. Greetings to our new presbyterial!

RECEIPTS FOR JULY, 1910

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	\$91.00	GRAFTON,	\$102.00	OXFORD,	\$14.30	ST. CLAIRSVILLE,	
BELL,	13.51	HOLSTON,	18.00	PHILA. NORTH,	882.80	WASHINGTON CITY,	\$1,482.75
BELLEFONTAINE,	89.50	HURON,	49.64	PORTSMOUTH,	49.50	WOOSTER,	144.04
BUTLER,	290.40	LEHIGH,	238.30	REDSTONE,	324.67	Miscellaneous,	1,092.59
CLEVELAND,	1,742.69	LIMA,	87.50				
COLUMBUS,	275.00	MAUMEE,		Total for July, 1910,			\$9,864.41
DAYTON,	310.00	NASHVILLE,	104.43	Total since March 15, 1910,			31,433.96
ELIZABETH,	372.50	NEW BRUNSWICK,	1,627.58	(MISS) SARAH W. CATTELL, Treas.,			
ERIE,	421.71	NEWTON,	60.00	501 Witherspoon Building, Philadelphia.			

Woman's Presbyterian Board of Missions of the Northwest

BOULDER,	\$2.08	FREEMONT,	\$1.30	MINOT,	\$4.35	SAGINAW,	\$2.45
BLOOMINGTON,	202.85	GALENA,	20.00	MOUSE RIVER,	3.50	ST. CLOUD,	25.00
CAIRO,	63.00	GUNNISON,	65.50	NEBRASKA CITY,	22.00	ST. PAUL,	162.65
CHEYENNE,	3.00	HELENA,	33.75	OMAHA,	2.78	Miscellaneous,	75.00
CHICAGO,	574.81	IOWA,	49.95	RED RIVER,	14.00		
DENVER,	30.00	IOWA CITY,	57.00	Total for July,			\$1,769.48
DETROIT,	130.00	KEARNEY,	3.80	Total since March 1,			31,250.87
EWING,	50.00	MANKATO,	5.00	MRS. THOS. E. D. BRADLEY, Treas.,			
FT. DODGE,	160.71	MATTOON,	5.00	Room 48, 328 Wabash Ave., Chicago.			

Women's Board of Foreign Missions of the Presbyterian Church

BINGHAMTON,	\$68.00	LYONS,	\$96.00	TROY,	\$169.00	Interest,	\$100.00
BROOKLYN,	50.00	NEW YORK,	357.00	WESTCHESTER,	140.00	Miscellaneous,	6.00
BUFFALO,	203.00	NIAGARA,	2.00				
EBENEZER,	66.00	NORTH RIVER,	29.00	Total for July,			\$2,071.60
HUDSON,	97.00	OTSEGO,	98.50	Total since April 1st,			16,733.77
LOGAN,	9.00	PRINCETON,	32.00	(MISS) HENRIETTA W. HUBBARD, Treas.,			
LONG ISLAND,	123.10	ST. LAWRENCE,	141.00	Room 818, 156 Fifth Ave., New York.			
LOUISVILLE,	173.00	SYRACUSE,	112.00				

Woman's Presbyterian Board of Foreign Missions of the Southwest

EMPORIA,	\$30.00	SALT RIVER,	\$8.00	Total for month,			\$154.53
FT. SMITH,	15.00	SOLOMON,	66.00	Total to date,			6,888.61
MCALISTER,	5.53	Miscellaneous,	30.00	MRS. WM. BURG, Treas.,			
				Room 708, 816 Olive St., St. Louis, Mo.			

Receipts of Woman's North Pacific Board of Missions for Quarter Ending June 15, 1910

BELLINGHAM,	\$82.50	OLYMPIA,	\$83.50	TWIN FALLS,	\$19.80	WILLAMETTE,	\$75.50
BOISE,	34.00	PENDLETON,	6.00	WALLA WALLA,	44.55	YUKON,	2.00
CENTRAL WASHINGTON,	96.50	PORTLAND,	1,445.92	WENATCHEE,	30.50		
COLUMBIA RIVER,	27.00	SEATTLE,	383.00	Total,			\$2,526.62
GRANDE RONDE,	33.00	SOUTHERN OREGON,	55.75	MRS. JOHN W. GOSS, Treas.,			
KENDALL,	45.00	SPOKANE,	62.10	324 East 21st St., North, Portland, Oregon.			

DATE DUE

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